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### **Sahih al-Bukhari, Volume 4, Book 52, Number 73 -**

“... Narrated 'Abdullah bin Abi Aufa: **Allah's Apostle said, “Know that Paradise is under the shades of swords.” ...**”

### **Sahih al-Bukhari, Volume 4, Book 52, Number 79 -**

“... Narrated Ibn 'Abbas: On the day of the Conquest (of Mecca) **the Prophet said, “There is no emigration after the Conquest but Jihad and intentions. When you are called (by the Muslim ruler) for fighting, go forth immediately.”** (See Hadith No. 42) ...”

[01] In order to be a true Muslim, it is written for them:

**Surah 33:36 (al-Hilali-Khan translation) -**

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

**Surah 4:65 (al-Hilali-Khan translation) -**

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] Surah 9:29, Fight those who believe not in Allah:

**Surah 9:29 (al-Hilali-Khan translation) -**

“... Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ...”

[03] Does the Qur'an claim to be “clear”, or not?

Does this passage really mean what it says? Is it still relevant for today? Is it out of Context???

Is this passage clear even by simply reading it as it is? What does the Qur'an say of itself?:

**Surah 6:114 (al-Hilali-Khan translation) -**

“... [Say (O Muhammad)] “Shall I seek a judge other than Allah while it is He Who has sent down unto you the Book (the Qur'an), explained in detail.” ... ..”

**Surah 11:1 (al-Hilali-Khan translation) -**

“... ... (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allah) Who is All-Wise Well-Acquainted (with all things). ...”

**Surah 12:1 (al-Hilali-Khan translation) -**

“... ... These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, laws, a guidance and a blessing. ...”

**Surah 16:89 (al-Hilali-Khan translation) -**

“... ... And We have sent down to you the Book (the Qur'an) as an exposition of

everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims). ...”

**Surah 27:1 (al-Hilali-Khan translation) -**

“... ... These are Verses of the Qur'an, and (it is) a Book (that makes things) clear: ...”

**Surah 41:3 (al-Hilali-Khan translation) -**

“... A Book, whereof the Verses are explained in detail – a Qur'an in Arabic for people who know. ...”

**Surah 57:9 (al-Hilali-Khan translation) -**

“... It is He Who sends down manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad) that He may bring you out from darkness into light. And verily, Allah is to you full of kindness, Most Merciful. ...”

[04] Let's look at the context:

Let's look at the Context just to be sure though:

[04A] The Historical Context:

**[1] The Historical/Background Context**, what was happening when a verse [Surah] of the Qur'an came or was given, was it meant for a limited time, or for all time, and are there any valid recognized and sustained sources [such as the Sahih Hadith, Tafsir, etc] which shed light upon the specific text at issue, etc:

From Ibn Kathir, the greatest Commentator of/on the Qur'an:

**The Battles of the Prophet, by Ibn Kathir (Translated by Wa'il 'Abdul Mut'aal Shihab); pages 183-184 -**

“[page 183] ... The Battle of Tabuk

According to the scholars of Syirah, this battle took place in Rajab, in the 9th year of Hijra.

**Occasion of the Battle**

When Allah, Most High, ordered the believers to prohibit the disbelievers from entering or coming near the sacred Mosque. **On that, Quraish thought that this would reduce their profits from trade. Therefore, Allah, Most High, compensated them and ordered them to fight the people of the Book until they embrace Islam or pay the Jizyah.** Allah says, “O ye who believe! Truly the pagans are unclean; so let them not, after this year of theirs, approach the sacred Mosque. And [page 183-184] if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise. Fight those who believe not in Allah nor the Last Day, nor hold that

forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, from among the People of the Book, until they pay the Jizyah with willing submission, and feel themselves subdued.” (At-Tawbah: 28-29)

Therefore, the Messenger of Allah (peace and blessing of Allah be upon him) decided to fight the Romans in order to call them to Islam. Allah, Most-High, says, “O ye who believe! Fight the unbelievers who are near to you and let them find harshness in you: and know that Allah is with those who fear Him.” (At-Tawbah: 123) ...”

Non-Muslims were no longer allowed to take the pilgrimage to the Kaaba in Mecca. The Christians and Jews, and others [Romans, pagans/polytheists] would have to pay whether they became Muslims or not [Jizyah]. Either way, the Muslims would be paid. Therefore, Surah 9:29, is a direct command to fight all unbelievers [non-Muslims] until they pay the Muslims.

[04B] The Immediate/Local Context:

**[2] The Immediate/Local Context**, what the surrounding verses and/or passages say in relation to the text under scrutiny, do the surrounding verses alter the meaning of a single isolated [possibly out of context] text or solidify the text in what it plainly says:

Please notice that the surrounding context, begins [and explains it] just as Ibn Kathir gave it to us in the Historical Context:

**Surah 9:28 (al-Hilali-Khan translation) -**

“... O ye who believe (in Allah's Oneness and in His Messenger Muhammad! Verily, the Mushrikun (polytheists, pagans, idolators, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are Najasun (impure). So let them not come near Al-Masjidal-Haram (at Makkah [Mecca]) after this year; and if you fear poverty, Allah will enrich you if He wills, out of His Bounty. Surely, Allah is All-Knowing, All-Wise. ...”

**Surah 9:29 (al-Hilali-Khan translation) -**

“... Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ...”

**Surah 9:30 (al-Hilali-Khan translation) -**

“... And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah [**Christ Jesus**] is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah Curse be on them, how they are deluded away from the truth! ...”

**Surah 9:31 (al-Hilali-Khan translation) -**

“... They (Jews and Christians) took their rabbis and their monks to be their lords besides

Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah [Christ Jesus], son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God – Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him (far above is He) from having the partners they associate (with Him). ...”

**Tafsir Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 4:1 -**

“... Allah commands His creatures to have Taqwa of Him by worshipping Him Alone without partners. ... ..”

The Qur'an says that 'God' [“Allah”] has no partners [see also Surah 4:48], yet according to the Bible [KJB], God [“Jehovah”], the Father and the Son are “**fellow[s]**”, and so see [for a brief, and not exhaustive example], **Zechariah 13:7**, **Proverbs 8:22-31** and **Genesis 1:26**, which reads:

**Zec 13:7** Awake, O sword, against **my shepherd**, and against **the man that is my fellow**, saith the LORD of hosts: smite **the shepherd**, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

**Pro 8:22** **The LORD possessed me in the beginning** of his way, before his works of old.

**Pro 8:23** **I was set up from everlasting, from the beginning**, or ever the earth was.

**Pro 8:24** When *there were* no depths, I was brought forth; when *there were* no fountains abounding with water.

**Pro 8:25** Before the mountains were settled, before the hills was I brought forth:

**Pro 8:26** While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

**Pro 8:27** **When he prepared the heavens, I was there**: when he set a compass upon the face of the depth:

**Pro 8:28** When he established the clouds above: when he strengthened the fountains of the deep:

**Pro 8:29** When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

**Pro 8:30** **Then I was by him, as one brought up with him**: and I was daily *his* delight, rejoicing always before him;

**Pro 8:31** Rejoicing in the habitable part of his earth; and my delights *were* with the sons of men.

**Gen 1:26** And **God** said, **Let us** make man in **our** image, after **our** likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

**Heb 1:6** And again, when **he bringeth in the firstbegotten** into the world, he saith, And **let all the angels of God worship him**.

Also **the Testimony of Jesus** Himself, in the **Desire of Ages**, pages 483-484:

"... However much a shepherd may love his sheep, he loves his sons and daughters more. **Jesus** is not only our shepherd; He is our "everlasting Father." And He says, "I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father." John 10:14, 15, R. V. What a statement is this!--**the only-begotten Son, He who is in the bosom of the Father**, He whom God has declared to be "**the Man that is My fellow**" (**Zechariah 13:7**),--the communion between Him and the eternal God is taken to represent the communion between Christ and His children on the earth! {DA 483.2}

Because we are the gift of His Father, and the reward of His work, Jesus loves us. He loves us as His children. Reader, He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust. {DA 483.3}

Jesus thought upon the souls all over the earth who were misled by false shepherds. Those whom He longed to gather as the sheep of His pasture were scattered among wolves, and He said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd." John 10:16, R. V. {DA 483.4}

"Therefore doth My Father love Me, because I lay down My life, that I might take it again." That is, My Father has so loved you, that

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He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father. {DA 483.5}

"I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." While as a member of the human family He was mortal, as God He was the fountain of life for the world. He could have withstood the advances of death, and refused to come under its dominion; but voluntarily He laid down His life, that He might bring life and immortality to light. He bore the sin of the world, endured its curse, yielded up His life as a sacrifice, that men might not eternally die. "Surely He hath borne our griefs, and carried our sorrows. . . . He was

wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:4-6. {DA 484.1} ...”

Clearly, the “Allah” [and also “Isa”] of the Qur'an and the “Jehovah” [Father/Ancient of Days, Emmanuel/Son/Jesus and Holy Ghost/Spirit] of the Scriptures [KJB] are not the same persons/beings, nor of the same character, nor purposes, and what the Allah of the Qur'an means by “merciful” and what the Bible [KJB] means by the same word are two completely opposing definitions.

Continuing with the Qur'ans Immediate Context of Surah 9:

#### **Surah 9:32 (al-Hilali-Khan translation) -**

“... They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad, has been sent – Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it). ...”

What does the Bible [KJB] say of this “Light” from the Qur'an, and this “Allah” and His Messenger [“Apostle”] Muhammad?

**2Co 11:13** For such *are* **false apostles**, deceitful workers, transforming themselves into the apostles of Christ.

**2Co 11:14** And no marvel; for **Satan himself is transformed into an angel [messenger] of light.**

**2Co 11:15** Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

#### **Surah 9:33 (al-Hilali-Khan translation) -**

“... It is He Who has sent His Messenger (Muhammad) with guidance and the religion of truth (Islam), to make it superior **over all religions** even though the Mushrikun (polytheists, pagans, idolators, disbelievers in the Oneness of Allah) hate (it). ...”

Therefore, this “Allah” of the Qur'an is going crush out [by fighting to the death, by killing, taking, raping, enslaving, subduing to pay the Jizyah, etc] all other persons of “religion” [whether pagans/polytheists, or those of the People of the Book, which they say is corrupted of the religion of the Jews and Christians] and that which is said [“mouth”, “say”] by them, because they refuse Islam [way of submission] and do not believe [are unbelievers in Allah and His Prophet/Apostle/Messenger – Muhammad.

Is this true? What does the Tafsir of Ibn Kathir say on these passages?

**Tafsir Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, on Surah 9:30-31 -**

“... Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over 'Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their saying with their mouths), but they have no proof that supports their claim, other than lies and fabrications, resembling), imitating, (the saying of those who disbelieved aforetime.) They imitate the previous nations who fell into misguidance just as Jews and Christians did, (may Allah fight them), Ibn 'Abbas said, “May Allah curse them.” (how they are deluded away from the truth!) how they deviate from truth, when it is apparent, exchanging it for misguidance. Allah said next, (They took their rabbis and their monks to be their lords besides Allah, and the Messiah, son of Maryam) 9:31 (Imam Ahmad, At-Tirmidhi and Ibn Jarir At-Tabari recorded a Hadith via several chains of narration, from 'Adi bin Hatim, may Allah be pleased with him, who became Christian during the time of Jahiliyyah. When the call of the Messenger of Allah reached his area, 'Adi ran away to Ash-Sham, and his sister and several of his people were captured. The Messenger of Allah freed his sister and gave her gifts. So she went to her brother and encouraged him to become Muslim and to go to the Messenger of Allah. 'Adi, who was one of the chiefs of his people (the tribe of Tai') and whose father, Hatim At-Tai', was known for his generosity, went to Al-Madinah. When the people announced his arrival, 'Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this Ayah; (They took their rabbis and their monks to be their lords besides Allah). 'Adi commented, “I said, 'They did not worship them.’” The Prophet said, (Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.) ...”

[04C] The Global/Whole Context:

**[3] The Global/Whole Context**, what the whole book [Qur'an] itself in various other places, verse and/or passages, from beginning to ending have to say and/or relate upon the same subject, do these help to solidify [confirm] the text under scrutiny in what it plainly says, or do they alter any meanings of the text cited in isolation [possibly out of context]:

The Historical Context, as well now also the Immediate Context all demonstrate the “plain” reading of Surah 9:29, and the clear command by “Allah” to the Muslims, to “fight” [to the death] those who do not “believe” [in Allah, Muhammad, Islam, Qur'an, etc]. All for simply disbelieving.

Doesn't the Qur'an also say?

**Surah 2:256 (al-Hilali-Khan translation) -**

“... There is no compulsion in religion. ... ..”

**Surah 109:1-6 (Shakir translation) -**



“... [v.1] Say: O unbelievers! [v.2] I do not serve that which you serve, [v.3] Nor do you serve Him Whom I serve: [v.4] Nor am I going to serve that which you serve, [v.5] Nor are you going to serve Him Whom I serve. [v.6] You shall have your religion and I shall have my religion. ...”

Yet, Surah 109:1-6, actually means according to the Islamic Tafsir of Ibn Kathir:

**Tafsir of Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses. -**

“... (To you be your religion, and to me my religion. ) This is similar to Allah's statement, (And if they belie you, say: “For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!”) (10:41) and He said, (To us our deeds, and to you your deeds. ) (28:55) **Al-Bukhari said, “It has been said, (To you be your religion. ) means disbelief. (and to me my religion. ) means, Islam. ...”**

... and disbelief means death and torture and eternal hellfire.

How can these passages coexist with that which is already given herein?

**Surah 9:29 (al-Hilali-Khan translation) -**

“... Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ...”

Do not these Qur'anic verses contradict one another? No, they do not, for one must understand the manner in which the Qur'anic verses were given, and at what time and purposes each verse serves under, for in the Qur'an itself, there are three stages of Jihad, along with the manner of abrogation, or forgetfulness.

They truly cannot coexist simultaneously, except, as one understands the three stages of Jihad.

How can there be three stages of Jihad and negation of previously [time-wise, the Qur'an is not written in Chronological order, which is why the Hadith, Tafsir, etc are needed to truly understand it] given verses?

**Surah 2:106 (Shakir translation) -**

“... Whatsoever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things? ...”

**Surah 16:101 (al-Hilali-Khan translation) -**

“... And when We change a Verse (of the Qur'an,) in place of another – and Allah knows

best what He sends down – they (the disbeliever) say: “You (o Muhammad) are but a Muftari! (forger, liar).” Nay, but most of them know not. ...”

Sounds just like Roman Catholicism [which is far older than Islam]:

Scripture [KJB] Daniel 7:25 -

**Dan 7:25** And he shall speak *great* words against the most High, and shall wear out the saints **of the most High, and think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

Yet the Scripture [KJB] says of the True Jehovah God:

**Mal 3:6** For **I am the LORD, I change not**; therefore ye sons of Jacob are not consumed.

**Pro 24:19** Fret not thyself because of evil *men*, neither be thou envious at the wicked;

**Pro 24:20** For there shall be no reward to the evil *man*; the candle of the wicked shall be put out.

**Pro 24:21** My son, fear thou the LORD and the king: *and* **meddle not with them that are given to change**:

**Pro 24:22** For their calamity shall rise suddenly; and who knoweth the ruin of them both?

**Psa 102:25** Of old hast thou laid the foundation of the earth: and the heavens *are* the work of thy hands.

**Psa 102:26** They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

**Psa 102:27** **But thou art the same**, and thy years shall have no end.

**Heb 1:8** But **unto the Son he saith, Thy throne, O God, is for ever and ever**: a sceptre of righteousness *is* the sceptre of thy kingdom.

**Heb 1:9** Thou hast loved righteousness, and hated iniquity; **therefore God**, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

**Heb 1:10** And, **Thou, Lord**, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

**Heb 1:11** They shall perish; but thou remainest; and they all shall wax old as doth a garment;

Heb 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Heb 13:5 *Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.*

Heb 13:6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

Heb 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.

Psa 89:34 My covenant will I not break, nor alter the thing that is gone out of my lips.

Well, since the various verses of the Qur'an are given over a period of years, and the later verses could abrogate/nullify the earlier verses, how do we know which Surah's came at the last, is it **Surah 2:256 (al-Hilali-Khan translation)** - "... There is no compulsion in religion. ... ..", **Surah 109:6 (Shakir translation)** - "... [v.6] You shall have your religion and I shall have my religion. ... " or is it **Surah 9:29 (al-Hilali-Khan translation)** - "... Fight those who (1) believe not in Allah ..."???

According to the Sahih, it was Surah 9 [Surah al-Bara'a], the last major Surah [the final marching orders as it were] that was given, and that came last [Surah 110, a small chapter, is also included], and abrogates/alters the earlier Surah's 2 and 109 statements, to fit into a three stage Jihad.

**Sahih al-Bukhari, Volume 6, Book 60, Number 129 [aka 4364] -**

"... Narrated Al-Bara: The last Sura that was revealed was Bara'a, and the last Verse that was revealed was: "They ask you for a legal verdict, Say: Allah's directs (thus) about those who leave no descendants or ascendants as heirs." (4.176) ..."

[05] The Three Stages of Jihad:

Therefore the Three Stages:

[05A] Covert Jihad:

### **[1] Covert Jihad**

The 'false front' of 'coexist' or 'to each his own' when outnumbered, same theology as Roman Catholicism, she tolerates where she is not in ascendancy:

**Surah 109:1-6 (Shakir translation) -**

"... [v.1] Say: O unbelievers! [v.2] I do not serve that which you serve, [v.3] Nor do you serve Him Whom I serve: [v.4] Nor am I going to serve that which you serve, [v.5] Nor

are you going to serve Him Whom I serve. [v.6] You shall have your religion and I shall have my religion. ...”

Muhammad, without yet having enough man-power, or army, goes around to the tribes around Mecca claiming 'peaceful coexistence', while at the same time, goes to the Quraysh [Quraish, his own tribes people] and says join him and they will rule over the others, the non-Arabs [Christians, Jews, Sabaeans, etc] that he is claiming to desire peaceful relations with:

**At-Tabari, Volume VI, page 95 -**

“... Abu Talib sent for the Messenger of Allah, and when he came in he said, “Nephew, here are the shaykhs and nobles of your tribe. They have asked for justice against you, that you should desist from reviling their gods and they will leave you to your god.” “Uncle,” he said, “shall I not summon them to something which is better for them than their gods?” “What do you summon them to?” he asked. He replied, “I summon then to utter a saying through which the Arabs will submit to them and they will rule over the non-Arabs.” Abu Jahl said from among the gathering, “What is it, by your father? We will give you it and ten like it.” He answered, “That you should say, 'There is no deity but Allah.' ...”

This is the practice of **Taqiyya** [generally a Shia [minority] tactic, moreso than Sunni [majority], who persecute Shia, thus [saving ones life at the cost of committing Shirk, the total opposite of what Scripture [KJB] says: Matthew 10:39 KJB - “**He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.**” and also Matthew 16:25 KJB - “**For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.**” and Luke 12:8 KJB - Also I say unto you, **Whosoever shall confess me before men, him shall the Son of man also confess** before the angels of God: and Luke 12:9 KJB - But **he that denieth me before men shall be denied before the angels of God.**], **Surah 16:106 (al-Hilali-Khan translation)** - “... Whoever disbelieved in Allah after his belief, **except** him who is **forced** thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. ...”], the concealment of the true intent behind the false front [like what the Jesuit order does, 'the ends justify the means']. Yet that is not the only intent of Taqiyya, amongst themselves, but also explicitly stated in use with unbelievers:

**Surah 3:28 (Pickthall translation) -**

“... Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless [it be] that ye but guard yourselves against them, taking [as it were] security. Allah Biddeth you beware [only] of Himself. Unto Allah is the journeying. ...”

Thus Muslims, are not to truly have friends which are not Muslims, unless they are outnumbered in any given area, and then only to pretend to take them as friends, until the Muslim numbers increase, in which the attitude openly changes. Ibn Kathir, one of the greatest Muslim commentators [even citing Al-Bukhari, another Sahih], and Abu Darda, one of Muhammad's companions, comments:

**Tafsir Ibn Kathir, A compilation of the Abridged Tafsir Ibn Kathir Volumes 1-10, in the English Language with Arabic Verses, translation and notation on Surah 3:28, etc -**

“... [PDF 744] The Prohibition of Supporting the Disbelievers

Allah prohibited His believing servants from becoming supporters of the disbelievers, or to take them as comrades with whom they develop friendships, rather than the believers. Allah warned against such behavior when He said, [PDF 744-745] (And whoever does that, will never be helped by Allah in any way) meaning, whoever commits this act that Allah has prohibited, then Allah will discard him. Similarly, Allah said, (O you who believe! Take not My enemies and your enemies as friends, showing affection towards them), until, (And whosoever of you does that, then indeed he has gone astray from the straight path.) 60:1. Allah said, (O you who believe! Take not for friends disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves) 4:144, and (O you who believe! Take not the Jews and the Christians as friends, they are but friends of each other. And whoever befriends them, then surely, he is one of them.) 5:51. Allah said, after mentioning the fact that the faithful believers gave their support to the faithful believers among the Muhajirin, Ansar and Bedouins, [PDF 745-746] (And those who disbelieve are allies of one another, (and) if you do not behave the same, there will be Fitnah and oppression on the earth, and a great mischief and corruption.) 8:73. Allah said next, (unless you indeed fear a danger from them) meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship outwardly but never inwardly. For instance, Al-Bukhari reported that Abu Ad-Darda said, 'We smile in the face of some people although our hearts curse them.' Al-Bukhari said that Al-Hasan said, 'The Tuqyah is allowed until the Day of Resurrection.' ...”

**Abu Darda (reported by Al-Bukhari) -**

“... We smile in the face of some people although our hearts curse them. ...”

**Al-Hasan (reported by Al-Bukhari) -**

“... Taqiyya is allowed until the Day of Resurrection. ...”

The faithful Muslims are the best of peoples:

**Surah 3:110 (al-Hilali-Khan translation, shortened) -**

“... You [**\*faithful Muslims**] are the best of peoples ever raised up for mankind. ... ...”  
[**\*shortened**]

**Surah 3:110 (al-Hilali-Khan translation) -**

“... You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command). ...”

Jews and Christians [who do not believe Qur'an, Islam, Muhammad or Allah] are the worst of peoples:

**Surah 98:6 (al-Hilali-Khan translation) -**

“... Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun will abide in the Fire of Hell. They are the worst of creatures. ...”

**\* notation in al-Hilali-Khan on Surah 98:6, where it begins, “It is obligatory to have Belief in the Messengership of the Prophet (Muhammad). ...” -**

“... Narrated Abu Hurairah: Allah's Messenger said: “By Him (Allah) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islamic Monotheism) but he will be from the dwellers on the (Hell) Fire. (Sahih Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116) ...”

**Surah 1:6-7 (al-Hilali-Khan translation) -**

“... [v.6] Guide us to the Straight Way.[3] [v.7] The Way of those on whom You have bestowed Your Grace[4], **not (the way) of those who earned Your Anger[5] (such as the Jews), nor of those who went astray (such as the Christians).**[1],[2],[3]. ...”

**Surah 1:6-7 al-Hilali-Khan translation notes -**

“... [5] Narrated 'Adi bin Hatim: **I asked Allah's Messenger about the Statement of Allah:** 1. “Gharil maghdubi 'alaihim **(not the way of those who earned Your Anger),” he replied “They are the Jews”**. And 2. “Walad dalin **(nor of those who went astray),” he replied: “The Christians, and they are the ones who went astray.”** [This Hadith is quoted by At-Tirmidhi and Abu Dawud]. ...”

**Al-Adab al-Mufrad; Al-Bukhari; XDIII. The People of the Book; Section 512. When a Dhimmi writes and gives the greeting, he is answered -**

“... 1103. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, “Do not give the People of the Book the greeting first. Force them to the narrowest part of the road.” ...”

Muslims, in Stage 1 Jihad, will claim 'Victim [persecuted] Status', a false cry of being persecuted for their belief when outnumbered:

**At-Tabari, Volume VI, page 93 -**

“... The Messenger of Allah proclaimed Allah's message openly and declared Islam publicly to his fellow tribesmen. When he did so, they did not withdraw from him or reject him in any way. ... until he spoke of their gods and denounced them. When he did

this, they took exception to it and united in opposition and hostility to him, except for those of them whom Allah had protected from error by means of Islam. ...”

**At-Tabari, Volume VI, page 101 -**

“... We have never seen the like of what we have endured from this man. He has derided our traditional values, abused our forefathers, reviled our religion, caused division among us, and insulted our gods. We have endured a great deal from him. ...”

**History of al-Tabari, Volume VI -**

“... “Hear men of Quraysh. By Him in whose hand Muhammad's soul rests I have brought you slaughter. ...”

When the other pagans [Meccans] responded to Muhammad by returning the favor of mocking [or criticizing] his god or himself, it is then that they claimed they were being persecuted. This is the same manner of which the Jehovah's Witness organization partakes. When people call them a cult, they pull out the persecution card. It is when Muhammad was finally attacked after a while, it is then that others saw this and decided to join with him.

[05B] Defensive Jihad:

**[2] Defensive Jihad**

When Muhammad had enough followers to equal his opponents, it was then that there was the command to 'defend' their territory, such as leaving Mecca and going to Yathrib/Medina to 'defend' it physically:

**Surah 22:39-41 (al-Hilali-Khan translation) -**

“... [v.39] Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory – [v.40] Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty. [v.41] Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salat [i.e. to perform the five compulsory congregational Salat (prayers) (the males in mosques)], to pay the Zakat and they enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Qur'an as the law of their country in all the spheres of life]. And with Allah rests the end of (all) matters (of creatures). ...”

The primary tactic is now, Terrorism, and now at this stage Muhammad began to attack the Meccan caravans, launching 7 attacks, of which the Meccans never retaliated, and during the 7<sup>th</sup> attack, the Muslims killed a man and took the goods and captives, all this during the Holy Month, when everyone had 'agreed' to not fight, yet Muhammad 'received' another verse in 'defense' of this action:

### Surah 2:217 (al-Hilali-Khan translation) -

“... They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) [\*] but a great (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Haram (at Makkah [Mecca]), and to drive out its inhabitants, and Al-Fitnah [\*\*] is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever. ...”

**\* (as cited in al-Hilali-Khan translation notes on Surah 2:217)** “... (V. 2:217) The provision of this Verse has been abrogated by Verse 9:36. Jihad cf., (V. 2:126). ...”

**\*\* (as cited in al-Hilali-Khan translation notes on Surah 2:217)** - “... Fitnah: polytheism and to disbelieve after one has believed in Allah, or a trial or a calamity or an affliction or to set up rivals in worship with Allah, etc. ...”

Please notice, Muhammad did **not** say that attacking in the Holy Month was **not** transgression, he simply stated that being 'persecuted' in the Holy Month was a worse transgression and so warring or fighting, which **is** a transgression during that time, was allowed/overlooked, being the so-called lesser of two evils. Yet one transgression does not right another, even if the other is deemed worse. Satan is the originator of this belief, and is also found in Roman Catholicism, for even today it still practices these very things, see below\*.

The Meccans wanted peace, and yet Muhammad was not keeping to his agreement. The Meccans then sent an army to protect their caravans after this event. Muhammad attacked them and defeated them.

Many of Muhammad's followers began to realize that something was not right, and now wanted to disfellowship from the way of Islam and Muhammad and their alliances. Muhammad began to order the assassination of critics who spoke out, or who wrote poems, etc, and murdered/attacked other non-muslim areas, places of Jews, etc.

What constitutes an attack against Islam? Criticism, disfellowshipping [un-allying oneself], point to contradictions, abuses of power, etc, and what are the Muslims to return for it?

### Surah 5:33 (Yusuf-Ali translation) -

“... The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land [\*] is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides [\*\*], or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; ...”

**\* (as cited in Yusuf-Ali's translation notes on Surah 5:33)** - For the double crime of treason against the State, combined with treason against Allah, as shown by overt crimes, for alternative punishments are mentioned, any one of which is



to be applied according to circumstances, viz., execution (cutting off of the head), crucifixion, maiming, or exile. These were features of the Criminal Law then and for centuries afterwards, except that tortures such as "hanging, drawing, and quartering" in English Law, and piercing of eyes and leaving the unfortunate victim exposed to a tropical sun, which was practised in Arabia, and all such tortures were abolished. In any case sincere repentance before it was too late was recognised as a round for mercy.

**\*\* (as cited in Yusuf-Ali's translation notes on Surah 5:33) - Understood to mean the right hand and left foot.**

[05C] Offensive Jihad:

### **[3] Offensive Jihad**

When Muhammad began to outnumber the other tribes, peoples in an area, he then switched from the so-called 'defensive' stage to the outright 'offensive' stage, which means attacking any and all unbelievers [non-Muslims, Jews, Christians, Sabeans, etc.] or hypocrites [Muslims not really following Muhammad's teachings]

#### **Surah 3:32 (Shakir translation) -**

“... Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers. ...”

#### **Surah 48:29 (al-Hilali-Khan translation) -**

“... Muhammad is the Messenger of Allah. And those who are with him are severe against unbelievers, and merciful among themselves. ...”

#### **Surah 5:51 (al-Hilali-Khan translation) -**

“... O you who believe! Take not the Jews and the Christians as Auliya (friends, protectors, helpers), they are but Auliya of each other. And if any amongst you takes them (as Auliya), then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). ...”

#### **Surah 47:35 (Yusuf-Ali translation) -**

“... Be not weary and fainthearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds. ...”

#### **Surah 9:5 (Pickthall translation) -**

“... Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them [captive], and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful. ...”

**Surah 9:73 (Shakir translation) -**

“... O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination. ...”

**Surah 9:111 (Shakir translation) -**

“... Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain. ... ..”

**Surah 9:123 (al-Hilali-Khan translation) -**

“... O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allah is with those who are Al-Muttaqun (the pious – See V.2:2). ...”

**Surah 9:29 (al-Hilali-Khan translation) -**

“... Fight those who (1) believe not in Allah, (2) nor the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (Muhammad), (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued. ...”

Even the Sahih Hadith confirms this:

**Sahih al-Bukhari, Volume 1, Book 2, Number 24 -**

“... Narrated Ibn 'Umar: Allah's Apostle said: “I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah.” ...”

**Sahih al-Bukhari, Volume 9, Book 84, Number 57 [aka 6922] -**

“... according to the statement of Allah's Apostle, 'Whoever changed his Islamic religion, then kill him.'” ...”

**Sahih al-Bukhari, Volume 9, Book 84, Number 58 [aka 6923] -**

“... Narrated Abu Burda: ... The Prophet then sent Mu'adh bin Jabal after him and when Mu'adh reached him, he spread out a cushion for him and requested him to get down (and sit on the cushion). Behold: There was a fettered man beside Abu Muisa. Mu'adh asked, “Who is this (man)?” Abu Muisa said, “He was a Jew and became a Muslim and then reverted back to Judaism.” Then Abu Muisa requested Mu'adh to sit down but Mu'adh said, “I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the

man be killed, and he was killed. Abu Musa added, “Then we discussed the night prayers and one of us said, 'I pray and sleep, and I hope that Allah will reward me for my sleep as well as for my prayers.' ...”

**Sahih al-Bukhari, Volume 9, Book 84, Number 59 [aka 6924] -**

“ ... Narrated Abu Huraira: When the Prophet died and Abu Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, “O Abu Bakr! How can you fight these people although Allah's Apostle said, 'I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah, 'and whoever said, 'None has the right to be worshipped but Allah', Allah will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be with Allah?’ “Abu Bakr said, “By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). By Allah! If they refused to pay me even a kid they used to pay to Allah's Apostle, I would fight with them for withholding it.” 'Umar said, “By Allah: It was nothing, but I noticed that Allah opened Abu Bakr's chest towards the decision to fight, therefore I realized that his decision was right.” ...”

**Sahih Muslim, Book 041, Chapter 16, Number 6981 -**

“... Ibn 'Umar reported Allah's Messenger (may peace be upon him) as saying: You will fight against the Jews and you will kill them until even a stone would say: Come here, Muslim, there is a Jew (hiding himself behind me) ; kill him. ...”

**Sahih Muslim, Book 041, Chapter 16, Number 6983 -**

“... Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) as saying: You and the Jews would fight against one another until a stone would say: Muslim, here is a Jew behind me; come and kill him. ...”

**Sahih Muslim, Book 041, Chapter 16, Number 6984 -**

“... Abdullah b. 'Umar reported that Allah's Messenger (may peace be upon him) said: The Jews will fight against you and you will gain victory over them until the stone would say: Muslim, here is a Jew behind me; kill him. ...”

**Sahih Muslim, Book 041, Chapter 16, Number 6985 -**

“... Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The last hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews. ...”

**Sahih Muslim, Book 001, Chapter 09, Number 0029 -**

“... It is narrated on the authority of Abu Huraira that when the Messenger of Allah (may

peace be upon him) breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. 'Umar b. Khattab said to Abu Bakr: Why would you fight against the people, when the Messenger of Allah declared: I have been directed to fight against people so long as they do not say: There is no god but Allah, and he who professed it was granted full protection of his property and life on my behalf except for a right? His (other) affairs rest with Allah. Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat, for it is the obligation upon the rich. By Allah, I would fight against them even to secure the cord (used for hobbling the feet of a camel) which they used to give to the Messenger of Allah (as zakat) but now they have withheld it. Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat) and I fully recognized that the (stand of Abu Bakr) was right. ...”

**Sahih Muslim, Book 001, Chapter 09, Number 0030 -**

“... It is reported on the authority of Abu Huraira that the Messenger of Allah said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah, and he who professed it was guaranteed the protection of his property and life on my behalf except for the right affairs rest with Allah. ...”

**Sahih Muslim, Book 001, Chapter 09, Number 0032 -**

“... It is narrated on the authority of Jabir that the Messenger of Allah said: I have been commanded that I should fight against people till they declare that there is no god but Allah, and when they profess it that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Holy Prophet) recited (this verse of the Holy Qur'an): "Thou art not over them a warden" (lxxxviii, 22). ...”

**Sahih Muslim, Book 001, Chapter 09, Number 0033 -**

“... It has been narrated on the authority of Abdullah b. 'Umar that the Messenger of Allah said: I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah. ...”

**Sahih Muslim, Book 019, Chapter 20, Number 4366 -**

“... It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (may peace be upon him) say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim. ...”

**Sunan An-Nasa'i, Volume 4, Book 25, Chapter 2, Number 3099 -**

“... 3099. It was narrated from Abu Hurairah that the Prophet said: “Whoever dies without having fought or having thought of fighting, he dies on one of the branches of hypocrisy.” (Sahih) ...”

**Sunan An-Nasa'i, Volume 5, Book 37, Chapter 14, Number 4069 -**

“... 4069. It was narrated from Anas that Ibn 'Abbas said: “The Messenger of Allah said: 'Whoever changes his religion, kill him.'” (Sahih) ...”

**Sunan Ibn Majah, Volume 4, Book 24, Chapter 5, Number 2763 -**

“... 2763. It was narrated from Abu Hurairah that the Messenger of Allah said: “Whoever meets Allah with no mark on him (as a result of fighting) in His cause, he will meet Him with a deficiency.” (Da'if) ...”

**Al-Adab al-Mufrad; Al-Bukhari; XDIII. The People of the Book; Section 512. When a Dhimmi writes and gives the greting, he is answered -**

“... 1103. Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, “Do not give the People of the Book the greeting first. Force them to the narrowest part of the road.” ...”

Blood money for injuring, killing a Muslim [or his property] is half that of injuring or killing a non-Muslim:

**Sunan Abu Dawud, Volume 5, Book 38, Chapter 16, Number 4542 -**

“... 4542. It was narrated from Husain Al-Mu'allim, from 'Amr bin Shu'aib, from his father, that his grandfather said: “The value of the Diah **[bloodwit - value set of any injury [wound, death, etc of person or property] sustained]** at the time of the Messenger of Allah was eight hundred Dinars, or eight thousand Dirhams, and the Diah **[bloodwit]** for the people of the Book **[Jews & Christians]** at that time was half of the Diah **[bloodwit]** for the Muslims.” He said: “That remained so, until 'Umar became the Khalifah. He stood up and delivered a speech, and said: 'Camels have become expensive.' So 'Umar imposed the Diah **[bloodwit]** for those who owned gold as one thousand Dinars, for those who owned silver as twelve thousand Dirhams, for those who owned cattle as two hundred cows, for those who owned sheep as two thousand sheep, and for those who owned Hullahs as two hundred Hullah.” he said: “And he left the Diah **[bloodwit]** for Ahl Adh-Dhimmah **[Jews, Christians & other persons that pay the Jizyah [payment to live without becoming Muslim], and become servants in the Muslim lands]** as it was, and did not increase their Diah **[bloodwit]**.” (Hasan) ...”

Muhammad would have loved to have been martyred [died fighting] and come back alive to do it again and again:

**Sahih al-Bukhari, Volume 1, Book 2, Number 35 -**

“... Narrated Abu Huraira: The Prophet said, “The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and

I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause.” ...”

**Sahih al-Bukhari, Volume 4, Book 52, Number 54 -**

“... Narrated Abu Huraira: The Prophet said, "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya' (army-unit) setting out in Allah's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred. ...”

**Sahih al-Bukhari, Volume 9, Book 90, Number 332 -**

“... Narrated Abu Huraira: I heard Allah's Apostle saying, “By Him in Whose Hands my life is! Were it not for some men who dislike to be left behind and for whom I do not have means of conveyance, I would not stay away (from any Holy Battle). I would love to be martyred in Allah's Cause and come to life and then get, martyred and then come to life and then get martyred and then get resurrected and then get martyred.” ...”

**Sahih al-Bukhari, Volume 9, Book 90, Number 333 -**

“... Narrated Al-A'rai: Abu Huraira said, Allah's Apostle said, “By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life).” Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath. ...”

It is ok to dismember people:

**Surah 5:33 (Yusuf-Ali translation) -**

“... The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land [\*] is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides [\*\*], or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; ...”

**\* (as cited in Yusuf-Ali's translation notes on Surah 5:33) -** For the double crime of treason against the State, combined with treason against Allah, as shown by overt crimes, for alternative punishments are mentioned, any one of which is to be applied according to circumstances, viz., execution (cutting off of the head), crucifixion, maiming, or exile. These were features of the Criminal Law then and for centuries afterwards, except that tortures such as "hanging, drawing, and quartering" in English Law, and piercing of eyes and leaving the unfortunate victim exposed to a tropical sun, which was practised in Arabia, and all such tortures were abolished. In any case sincere repentance before it was too late was recognised as a round for mercy.

**\*\* (as cited in Yusuf-Ali's translation notes on Surah 5:33) - Understood to mean the right hand and left foot.**

**Surah 5:38 (al-Hilali-Khan translation) -**

“... And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise. ...”

**Tafsir al-Jalalayn translation and notation on Surah 5:38 -**

“... [5:38] And the thieving male and the thieving female (the definite article in both [nouns] relates to the subject [sc. wa'lladhī saraqā wa'llatī saraqat, ‘And the male who thieves and the female who thieves’]; because this [clause] resembles a conditional statement [sc. ‘if he thieves, if she thieves’ etc.] the fā’ has been included in the predicate [fa’qta’ū, ‘then cut off’]) cut off their hands, that is, the right hand of each of the two from the wristbone; it is explained in the Sunna that the amputation applies to [the stealing of] a quarter of a dinar and upwards, and if the person were to re-offend, the left foot should then be amputated from the ankle, and then [on subsequent re-offending] the left hand [is amputated], followed by the right foot, after which discretionary punishment is applied; as a requital (jazā’an is in the accusative because it is a verbal noun) for what they have earned, and an exemplary punishment, for both of them, from God; God is Mighty, His way will prevail, Wise, in His creation. ...”

Burn people alive and houses for not showing up for prayer/worship at the Mosque:

**Sahih al-Bukhari, Volume, Book 41, Number 602 -**

“... Narrated Abu Huraira: The Prophet said, “No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them.” ...”

Fight until the disbelievers, either, perish, pay, or believe:

**Surah 8:36-39 (al-Hilali-Khan translation) -**

“... [v.36] Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell. [v.37] In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers. [v.38] Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning). [v.39] **And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world[1]].**

But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do[2]. ...”

War booty, spoils, captives are lawful and good:

**Surah 8:69 (al-Hilali-Khan translation) -**

“... So **enjoy what you have gotten of booty in war, lawful and good**, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful. ...”

1/5<sup>th</sup> or 20% of the spoils goes to Muhammad:

**Surah 8:41 (al-Hilali-Khan translation) -**

“... And **know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad)]**, (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad) on the Day of criterion (between right and wrong), the Day when two forces met (the battle of Badr); and Allah is able to do all things. ...”

[06] Muhammad, the pattern of conduct for all faithful Muslims:

Muhammad is the Pattern of Conduct [torturing people for money, like Kinana], robbing people, and for allowing his followers to kill whom they will]:

**Surah 33:21 (al-Hilali-Khan translation) -**

“... Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much. ...”

**Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 369 paragraph 554**

“... THE AFFAIR OF MUHAYYISA AND HUWAYYISA

**The apostle said, 'Kill any Jew that falls into your power.'** Thereupon Muhayyisa b. Mas'ud leapt upon Ibn Sunayna (579), a Jewish merchant with whom they had social and business relations, and killed him. **Huwayyisa was not a Muslim at the time though he was the elder brother.** When Muhayyisa killed him Huwayyisa began to beat him, saying, 'You enemy of God, did you kill him when much of the fat on your belly comes from his wealth?' **Muhayyisa answered, 'Had the one who ordered me to kill him ordered me to kill you I would have cut your head off.'** He said that this was the beginning of Huwayyisa's acceptance of Islam. The other replied, 'By God, if Muhammad had ordered you to kill me would you have killed me?' He said, 'Yes, by God, had he ordered me to cut off your head I would have done so.' He exclaimed, 'By God, a religion which can bring you to this is marvellous!' and he became a Muslim. ...”



**Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 463-464, 466 paragraphs 689,693 -**

“... **[page 463 paragraph 689]** When Sa'd reached the apostle and the Muslims the apostle told them to get up to greet their leader. The muhajirs of Quraysh thought that **[page 463-464 paragraph 689]** apostle meant the Ansar, while the latter thought that he meant everyone, so they go up and said, 'O Abu 'Amr, the apostle has entrusted to you the affair of your allies that you may give judgment concerning them.' Sa'd asked, 'Do you covenant by Allah that you accept the judgement I pronounce on them?' They said Yes, and he said, 'And is it incumbent on the one who is here?' (looking) in the direction of the apostle not mentioning him out of respect, and the apostle answered Yes. Sa'd said, 'Then I give judgement that the men should be killed, the property divided, and the women and children taken as captives.'

'Asim b. 'Umar b. Qatada told me from 'Abdu'l-Rahman b. 'Amr b. Sa'd b. Mu'adh from 'Alqama b. Waqqas al-Laythi that the apostle said to Sa'd, 'You have given the judgment of Allah above the seven heavens' (709).

Then they surrendered, and the apostle confined them in Medina in the quarter of d. al-Harith, a woman of B. al-Najjar. Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900. As they were being taken out in batches to the apostle they asked Ka'b what he thought would be done with them. He replied, 'Will you never understand? Don't you see that the summoner never stops and those who are taken away do not return? By Allah it is death!' This went on until the apostle made an end of them.

Huyayy was brought out wearing a flowered robe (710) in which he had made holes about the size of the finger-tips in every part so that it should not be taken from him as spoil,[1] with his hands bound to his neck by a rope. When he saw the apostle he said, 'By God, I do not blame myself for opposing you, but he who forsakes God will be forsaken.' Then he went to the men and said, 'God's command is right. A book and a decree, and massacre have been written against the Sons of Israel.' Then he sat down and his head was struck off. ...” **[page 464 paragraph 689]**

**[page 466 paragraph 693]** “... It was the first booty on which lots were cast and the fifth was taken. According to its precedent and what the apostle did the divisions were made, and it remained the custom for raids.

Then the apostle sent Sa'd b. Zayd al-Ansari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Qurayza to Najd and he sold them for horses and weapons.

The apostle had chosen **one of their women for himself, Rayhana d. 'Amr b. Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put a veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and**

**for you.' So he left her. She had shown repugnance towards Islam when she was captured and clung to Judaism. ...”**

**Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 511,514-515,516-517 paragraphs 758,763,764,765,766 -**

**“... [page 511 paragraph 758] and left the way to Khaybar open to the apostle.**

The apostle seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was the fort of Na'im; there Mahmud b. Maslama as killed by a millstone which was thrown on him from it; then al-Qamus the fort of B. Abu'l-Huqayq. The apostle took captives from them among whom was Safiya d. Huyayy b. Akhtab who **had been the wife of Kinana b. al-Rabi b. Abu'l-Huqayq**, and two cousins of hers. The apostle chose Safiya for himself.

Dihya b. Khalifa al-Kalbi had asked the apostle for Safiya, and when he chose her for himself he gave him her two cousins. The women of Khaybar were distributed among the Muslims. The Muslims ate the meat of the domestic donkeys and the apostle got up and forbade the people to do a number of things which he enumerated. ...” **[page 511 paragraph 758]**

**[page 514 paragraph 763]** “... When the apostle had conquered al-Qanus the fort of B. Abu'l-Huqayq, Safiya d. Huyayy b. Akhtab was brought to him along with another woman. **[page 514-515 paragraph 763]** Bilal who was bringing them led them **past the Jews who were slain**; and the woman who was with Safiya saw them she shrieked and slapped her face and poured dust on her head. When the apostle saw her he said, 'Take this she-devil away from me.' He gave orders that Safiya was to be put behind him and threw his mantle over her, so that the Muslims knew that he had chosen her for himself. I have heard that the apostle said to Bilal when he saw this Jewess behaving in that way, 'Had you no compassion, Bilal, **when you brought two women past their dead husbands?**'...” **[page 515 paragraph 763]**

**[page 515 paragraph 763-764]** “... THE REST OF THE AFFAIR OF KHAYBAR

**Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. [1582] was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you?' he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud. ...” [page 516 paragraph 764]**

**[page 516 paragraph 764-765]** “... When the apostle had rested Zaynab d. al-Harith, the wife of Sallam b. Mishkam prepared for him a roast lamb, having first inquired what joint he preferred. When she learned that it was the shoulder she put a lot of poison in it

and poisoned the whole lamb. Then she brought it in and placed it before him. He took hold of the shoulder and chewed a morsel of it, but he did not swallow it. Bishr b. al-Bara' b. Ma'rur who was with him took some of it as the apostle had done, but he wallowed it, while the apostle spat it out, saying, 'This bone tells me that it is poisoned.' Then he called for the woman and she confessed, and when he asked her what had induced her to do this she answered: '**You know what you have done to my people.** I said to myself, If he is a king I shall ease myself of him and if he is a prophet he will be informed (of what I have done).' So the apostle let her off. Bishr died from what he had eaten.

Marwan b. 'Uthman b. Abu Sa'id b. al-Mu'alla told me: The apostle had said in his illness of which he was to die when Umm Bishr d. al-Bara' came to visit him, 'O Umm Bishr, this is the time in which I feel a deadly pain from what I ate with your brother at Khaybar.' The Muslims considered that the apostle died as a martyr in addition to the prophetic office with which God had honoured him. ..." **[page 516 paragraph 765]**

**[page 516 paragraph 766]** "... When the apostle married Safiya in Khaybar or on the way, she having **[page 516-517 paragraph 766]** been beautified and combed, and got in a fit state for the apostle by Umm Sulaym d. Milhan mother of Anas b. Malik, the apostle passed the night with her in a tent of his. Abu Ayyub, Khalid b. Zayd brother of B. al-Najjar passed the night girt with his sword, guarding the apostle and going round the tent until in the morning the apostle saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in unbelief, so I was afraid for you on her account.' They allege that the apostle said, 'O God, preserve Abu Ayyub as he spent the night preserving me.' ..." **[page 517 paragraph 766]**

**Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 550-551 -**

"... Uthman had left he said to his companions who were sitting with around him, 'I kept silent so that one of you might get up and strike off his head!' One of the Ansar said, 'Then why didn't you give me a sign, O apostle of God?' He answered that a prophet does not kill by pointing (803).

Another was 'Abdullah b. Khatal of B. Taym b. Ghalib. He had become a Muslim and the apostle sent him to collect the poor tax in company with one of the Ansar. He had with him a freed slave who served him. (He was a Muslim.) When they halted he ordered the latter to kill a goat for him and prepare some food, and went to sleep. When he woke up the man had done nothing, so he attacked and killed him and apostatized. He had two singing-girls Fartana and her friend who used to sing satirical songs about the apostle, so he [Muhammad] ordered that they should be killed with him.

Another was al-Huwayrith b. Nuqaydh b. Wahb b. 'Abd b. Qusayy, one of those who used to insult him in Mecca (804).

Another was Miqyas b. Hubaba 1 because he had killed an Ansari who had killed his brother accidentally, and returned to Quraysh as a polytheist. And Sara, freed slave of one of the B. 'Abdu'l-Muttalib; and 'Ikrima b. Abu Jahl. Sara had insulted him in Mecca.

...”

**Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, page 675 -**

“... Salim b. 'Umayr's expedition to kill Abu 'Afak

Abu 'Afak was one of B. 'Amr b. 'Auf of the b. 'Ubayda clan. He showed his disaffection when the apostle killed al-Harith b. Suwayd b. Samit and said:

Long have I lived but never have I seen  
An assembly or collection of people  
More faithful to their undertaking  
And their allies when called upon  
Then the sons of Qayla 2 when they assembled,  
Men who overthrew mountains and never submitted.  
A rider [Muhammad] who came to them split then in two (saying)  
'Permitted', 'Forbidden' 3 of all sorts of things.  
Had you believed in glory or kingship  
You would have followed Tubba'. 4

The apostle said, 'Who will deal with this rascal for me?' whereupon Salim b. 'Umayr, brother of b. 'Amr b. 'Auf one of the 'weepers', went forth and killed him. ...”

**Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 286-289 paragraphs 423-427 -**

**[page 286 paragraph 423]** “... EXPEDITION OF 'ABDULLAH B. JAHSH AND THE COMING DOWN OF 'THEY WILL ASK YOU ABOUT THE SACRED MONTH'

The apostle sent 'Abdullah b. Jahsh b. Ri'ab al-Asadi in Rajab on his return from the first Badr. He sent with him eight emigrants, without any of the Ansar. He wrote for him a letter, and ordered him not to look at it **[page 286-287 paragraph 423-424]** until he had journeyed for two days, and to do what he was ordered to do, but not to put pressure on any of his companions. The names of the eight emigrants were, Abu Hudhayfa, 'Abdullah b. Jahsh, 'Ukkasha b. Mihsan, 'Utba b. Ghazwan, Sa'd b. Abu Waqqas, 'Amr b. Rabi'a, Waqid b. 'Abdullah, and Khalid b. al-Bukayr. 1

When 'Abdullah had travelled for two days he opened the letter and looked int it, and this is what it said: 'When you have read this letter of mine proceed until you reach Nakhla between Mecca and Al-Ta'if. Lie in wait there for Quraysh and find out for us what they are doing.' Having read the letter he said, 'To hear is to obey.' Then he said to his companions, 'The apostle has commanded me to go to Nakhla to lie in wait there fore Quraysh so as to bring him news of them. He has forbidden me to put pressure on any of you, so if anyone wishes for martyrdom let him go forward, and he who does not, let him go back; as for me I am going on as the prophet has ordered.' So he went on, as did all his companions, not one of them falling back. He journeyed along the Hijaz until at a mine called Bharan above al-Furu', Sa'd and 'Utba lost the camel which they were riding by turns, so they stayed behind to look for it, while 'Abdullah and the rest of them went on to Nakhla. A caravan of Quraysh carrying dry raisins and leather and other

merchandise of Quraysh passed by them, 'Amr b. al-Hadrami (349), 'Uthman b. Abdullah b. al-Mughira and his brother Naufal the Makhzumites, and al-Hakam b. Kaysan, freedman of Hisham b. al-Mughira being among them. When the caravan saw them they were afraid of them because they had camped near them. 'Ukkasha, who had shaved his head, looked down on them, and when they saw him they felt safe and said, 'They are pilgrims, you have nothing to fear from them.' The raiders took council among themselves, for this was the last day of Rajab, and they said, 'If you leave them alone tonight they will get into the sacred area and will be safe from you; and if you kill them, you will kill them in the sacred month,' so they were hesitant and feared to attack them. Then they encouraged each other, and decided to kill as many as they could of them and take what they had. Waqid shot 'Amr b. al-Hadrami with an arrow and killed him, and 'Uthman and al-Hakam surrendered. Naufal escaped and eluded them. 'Abdullah and his companions took the caravan and the two prisoners and came to Medina with them. One of 'Abdullah's family mentioned that he said to his companions, 'A fifth of what we have taken belongs to the apostle.' (This was before God had appointed a fifth of the booty to him.) So he set apart for the apostle a fifth of the caravan, and divided the rest among his companions.

When they came to the apostle, he said, 'I did not order you to fight in the sacred month,' and he held the caravan and the two prisoners in suspense and refused to take anything from them. When the apostle said that, the men were in despair and thought that they were doomed. Their Mus- **[page 287-288 paragraph 425-427]** lim brethren reproached them for what they had done, and the Quraysh said, 'Muhammad and his companions have violated the sacred month, shed blood therein, taken booty, and captured men.' The Muslims in Mecca who opposed them said that they had done it in Sha'ban. The Jews turned this raid into an omen against the apostle. 'Amr b. al-Hadrami whom Waqid had killed they said meant 'amarati'l-harb (war has come to life), al-Hadrami meant hadarati'l-harb (war is present), and Waqid mean waqadati'l-harb (war is kindled); but God turned this against them, no for them, and when there was much talk about it, God sent down to his apostle: 'They will ask you about the sacred month, and war in it, Say, war there is a serious matter, but keeping people from the way of God and disbelieving in Him and in the sacred mosque and driving out His people therefrom is more serious with God.' [1] i.e. If you have killed in the sacred month, they have kept you back from the way of God with their unbelief in Him, and from the sacred mosque, and have driven you from it when you were its people. This is a more serious matter with God than the killing of those of them whom you have slain. 'And seduction is worse than killing.' i.e. They used to seduce the Muslim in his religion until they made him return to unbelief after believing, and that is worse with God than killing. 'And they will not cease to fight you until they turn you back from your religion if they can.' i.e. They are doing more heinous acts than that contumaciously.

And when the Quran came down about that and God relived the Muslims of their anxiety in the matter, the apostle took the caravan and the prisoners. Quraysh sent to him to redeem 'Uthman and al-Hakam, and the apostle said, 'We will not let you redeem them until our two companions come,' meaning Sa'd and 'Utba, 'for we fear for them on your account. If you kill them, we will kill your two friends.' So when Sa'd and 'Utba turned up the apostle let them redeem them. As for al-Hakam he became a good Muslim and stayed with the apostle until he was killed as a martyr at Bi'r Ma'una. 'Uthman went back to Mecca and died there as an unbeliever. When 'Abdullah and his companions

were relieved of their anxiety when the Quran came down, they were anxious for reward, and said, 'Can we hope that it will count as a raid for which we shall be given the reward of combatants?' So God sent down concerning them: 'Those who believe and have emigrated and fought in the way of God, these may hope for God's mercy, for God is forgiving, merciful.' That is, God gave them the greatest hopes therein. The tradition about this comes from Al-Zuhri and Yazid b. Ruman from 'Urwa b. al-Zubayr.

One of 'Abdullah's family mentioned that God divided the booty when He made it permissible and gave four-fifths to whom God had allowed to take it and one-fifth to God and His apostle. So it remained on the basis of what 'Abdullah had done with the booty of that caravan (350).

Abu Bakr said concerning 'Abdullah's raid (though others sat that 'Ab- **[page 288-289 paragraph 427]** dullah himself said it), when Quraysh said, 'Muhammad and his companions have broken the sacred month, shed blood therein, and taken booty and made prisoners' (351):

You count war in the holy month a grave matter,  
But graver is, if one judges rightly,  
Your opposition to Muhammad's teaching, and your  
Unbelief in it, which God sees and witnesses,  
Your driving God's people from His mosque  
So that none can be seen worshipping Him there.  
Though you defame us for killing him,  
More dangerous to Islam is the sinner who envies.  
Our lances drank of Ibn al-Hadrami's blood  
In Nakhla when Waqid lit the flame of war,  
'Uthman ibn 'Abdullah is with us,  
A leather band streaming with blood restrains him. [1]

[1] Cf. Surah 2:214f. which these lines endeavour to put into verse. ...”

**Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 364-365,367-369 paragraphs 548,551-553**

**[page 364 paragraph 548]** “... THE KILLING OF KA'B B. AL-ASHRAF

After the Quraysh defeat at Badr the apostle had sent Zayd b. Haritha to the lower quarter and 'Abdullah b. Rawaha to the upper quarter to tell the Muslims of Medina of God's victory and of the polytheists who had been killed. 'Abdullah b. al-Mughith b. Abu BURda al-Zafari and 'Abdullah b. Abu Bakr b. Muhammad b. 'Amr b. Hazm and 'Asim b. 'Umar b. Qatada **[page 364-365 paragraph 548]** and Salih b. Abu Umama b. Sahl each gave me a part of the following story: Ka'b b. al-Ashraf who was one of the Tayyi' of the subsection B. Nabhan whose mother was from the B. al-Nadir, when he heard the news said, 'Is it true? Did Muhammad actually kill these whom these two men mention? (i.e. Zayd and 'Abdullah b. Rawaha). These are the nobles of the Arabs and kingly men; by God, if Muhammad has slain these people 'twere better to be dead than alive.' [1]

When the enemy of God became certain that the news was true he left the town and went to Mecca to stay with al-Muttalib b. Abu Wada'a b. Dubayra al-Sahmi who was married to 'Atika d. Abu'l-'Is b. Umayya b. 'Abdu Shams b. 'Abdu Manaf. She took him in and entertained him hospitably. He began to inveigh against the apostle and to recite verses in which he bewailed the Quraysh who were thrown into the pit after having been slain at Badr. ..." **[page 365 paragraph 548]**

**[page 367 paragraph 551]** "... Then he composed amatory verses of an insulting nature about the Muslim women. The apostle said – according to what 'Abdullah b. al-Mughith b. Abu Burda told me – 'Who will rid me of Ibnu'l-Ashraf?' Muhammad b. Maslama, brother of the B. 'Abdu'l-Ashhal, said, 'I will deal with him for you, O apostle of God, I will kill him.' He said, 'Do so if you can.' So Muhammad b. Maslama returned and waited for three days without food or drink, apart from what was absolutely necessary. When the apostle was told of this he summoned him and asked him why he had given up eating and drinking. He replied that he had given him an undertaking and he did not know whether he could fulfil it. The apostle said, 'All that is incumbent upon you is that you should try.' He said, 'O apostle of God, we shall have to tell lies.' He answered, 'Say what you like, for you are free in the matter.' Thereupon he and Silkan b. Salama b. Waqsh who was Abu Na'ila one of the B. 'Abdu'l-Ashhal, foster-brother of Ka'b, and 'Abbad b. Bishr b. Waqsh, and al-Harith b. Aus b. Mu'adh of the B. 'Abdu'l-Ashhal and Abu 'Abs b. Jabr of the B. Haritha conspired together and sent Silkan to the enemy of God, Ka'b b. Ashraf, before they came to him. He talked to him some time and they recited poetry one to the other, for Silkan was fond of poetry. Then he said, 'O Ibn Ashraf, I have come to you about a matter which I want to tell you of and wish you to keep secret.' 'Very well,' he replied. He went on, 'The coming of this man is a great trial to us. It has provoked the hostility of the Arabs, and they are all in league against us. The road has become impassable so that our families are in want and privation, and we and our families are in great distress.' Ka'b answered, 'By God, I kept telling you, O Ibn Salama, that the things I warned you of would happen.' Silkan said to him, 'I want you to sell us food and we will give you a pledge of security and you deal generously in the matter.' He replied, 'Will you give me your sons as a pledge?' He said, 'You want to insult us. I have friends who share my opinion and I want to bring them to you so that you may sell to them and act generously, and we will give you enough weapons for a good pledge.' Silkan's object was that he should not take alarm at the sight of weapons when they brought them. Ka'b answered, 'Weapons are a good pledge.' Thereupon Silkan returned to his companions, told them what had happened, and ordered them to take their arms. They went away and assembled with him and met the apostle (576). **[page 376-368 paragraph 551-552]** Thaur b. Zayd from 'Ikrima from Ibn 'Abbas told me the apostle walked with them as far as Baqi'u'l-Gharqad. Then he sent them off, saying, 'Go in God's name; O God help them.' So saying, he returned to his house. Now it was a moonlight night and they journeyed on until they came to his castle, and Abu Na'ila called out to him. He had only recently married, and he jumped up in the bedsheet, and his wife took hold of the end of it and said, 'You are at war, and those who are at war do not go out at this hour.' He replied, 'It is Abu Na'ila. Had he found me sleeping he would not have woken me.' She answered, 'By God, I can feel evil in his voice.' Ka'b answered, 'Even if the call were for a stab a brave man must answer it.' So he went down and talked to them for some time, while they conversed with him. Then Abu Na'ila said, 'Would you like to walk with us to Shi'b al-'Ajuz, so that we can talk for

the rest of the night?' 'If you like,' he answered, so they went off walking together; and after a time Abu Na'ila ran his hand through his hair. Then he smelt his hand, and said, 'I have never smelt a scent finer than this.' They walked on farther and he did the same so that Ka'b suspected no evil. Then after a space he did it for the third time, and cried, 'Smite the enemy of God!' So they smote him, and their swords clashed over him with no effect. Muhammad b. Maslama said, 'I remembered my dagger when I saw that our swords were useless, and I seized it. Meanwhile the enemy of God had made such a noise that every fort around us was showing a light. I thrust it into the lower part of his body, then I bore down upon it until I reached his genitals, and the enemy of God fell to the ground. Al-Harith had been hurt, being wounded either in his head or in his foot, one of our swords having struck him. We went away, passing by the B. Umayya b. Zayd and the the B. Qurayza and then Bu'ath until we went up to the Harra of a;-Urayd. [1] Our friend al-Harith had lagged behind, weakened by loss of blood, so we waited for him for some time until he came up, following our tracks. We carried him and brought him to the apostle at the end of the night. We saluted him as he stood praying, and he came out to us, and we told him that we had killed God's enemy. He spat upon our comrade's wounds, and both he and we returned to our families. Our attack upon God's enemy cast terror among the Jews, and there was no Jew in Medina who did not fear for his life.' [2]

Ka'b b, Malik said:

Of the Ka'b was left prostrate there  
 (After his fall al-Nadir were brought low). [page 368-369 paragraph 553]  
 Sword in hand we cut him down  
 By Muhammad's order when he sent secretly by night  
 Kab's brother to go to Ka'b.  
 He beguiled him and brought him down with guile  
 Mahmud was trustworthy, bold (577).

Hassan b. Thabit, mentioning the killing of Ka'b and of Sallam b. Abu'l-Huqayq, said:

What a fine band you met, O Ibnu'l-Huqayq,  
 And you too, Ibnu'l-Ashraf,  
 Travelling by night with the light swords  
 Bold as lions in their jungle lair  
 Until they came to you in your quarter  
 And made you taste death with their deadly swords,  
 Seeking victory for the religion of their prophet  
 Counting their lives and wealth as nothing (578). ...” [page 369 paragraph 553]

#### **Sunan Abu Dawud, Volume 5, Book 37, Chapter 2, Number 4361 -**

“... Chapter 2. The Ruling Regarding On Who Reviles The Prophet

It was narrated that 'Ikrimah said: “Ibn 'Abbas told us that **a blind man had a female slave who had borne him a child (Umm Walad) who reviled the Prophet and disparaged him**, and he told her not to do that, but she did not stop, and he rebuked her, but she paid no heed. **One night she started to disparage and revile the Prophet, so**



**he took a dagger and put it in her stomach and pressed on it and killed her. There fell between her legs a child who was smeared with the blood that was there.** The next morning mention of that was made to the Prophet and he assembled the people and said: 'By Allah, I adjure the man who did this, to stand up.' The blind man stood up and came through the people, trembling, and he came and sat before the Prophet. He said: 'O Messenger of Allah, I am the one who did it. **She used to revile you and disparage you, and I told her not to do it, but she did not stop, and I rebuked her, but she paid no heed.** I have two sons from her who are like two pearls, and she was good to me. Last night she started to revile you and disparage you, and **I took a dagger and placed it on her stomach and I pressed on it until I killed her.**' The Prophet said: 'Bear witness that no retaliation is due for her blood.' ...”

[07] The comparison to Roman Catholicism:

\*Please notice the comparison to Roman Catholicism:

**“...They are not to be accounted murderers who, zealous for the mother church, have killed excommunicated persons. ...”** [“The Decretum of Gratian Part 2 Case 23 Question 5 chapter 47-48”; Decreti Secunda Pars Causa XXIII. Quest. V. c. 47-49; [47,48 specifically; section 49 given in 'defense' of these actions/reasons]] –

[http://www.columbia.edu/cu/lweb/digital/collections/cul/texts/ldpd\\_6029936\\_001/pages/ldpd\\_6029936\\_001\\_00000531.html?toggle=image&menu=maximize&top=&left=](http://www.columbia.edu/cu/lweb/digital/collections/cul/texts/ldpd_6029936_001/pages/ldpd_6029936_001_00000531.html?toggle=image&menu=maximize&top=&left=) AND [http://www.columbia.edu/cu/lweb/digital/collections/cul/texts/ldpd\\_6029936\\_001/pages/ldpd\\_6029936\\_001\\_00000532.html?toggle=image&menu=maximize&top=&left=](http://www.columbia.edu/cu/lweb/digital/collections/cul/texts/ldpd_6029936_001/pages/ldpd_6029936_001_00000532.html?toggle=image&menu=maximize&top=&left=)

“...C. XLVII. Non sunt homicidae qui adversus excommunicatos zelo matris ecclesiae armantur  
Item Urbanus II. Godifredo, Lucano Episcopo 607.

Excommunicatorum interfectoribus (prout 608 in ordine Romanae ecclesiae didicisti 609a) secundum intentionem 610\* modum congruae satisfactionis iniunge. Non 611 enim eos homicidas arbitramur 612, quos, aduersus excommunicatos zelo catholicae matris 613 ardentis, aliquos 614 eorum trucidasse contingit 615b. Ne 616 tamen eiusdem ecclesiae matris disciplina deseratur 617, tenore 618c, quem diximus, penitentiam eis indicito congruentem, qua diuinae simplicitatis oculos aduersus se conplacare ualeant 619, si forte quid duplicitatis pro humana fragilitate in eodem flagicio incurrerint 620. ...”

“... C. XLVIII. Pax ecclesiae mesticiam consulatur perditorum.

Item Augustinus [epistola L.] ad Bonifatium 621a.

Quis enim nostrum 622\* uelit aliquem inimicorum 623b non solum perire, uerum etiam aliquid perdere? Sed si aliter non meruit habere pacem domus Dauid, nisi Absolon, filius euis, in bello, quod gerebat contra patrem, fuisset exstinctus, quamuis magna cura mandauerit 624c suis, ut eum, quantum possent, uiuum saluumque serarent, et 625d esset cui paternus affectus penitenti ignosceret 626, quid ei resistit 627, nisi perditum flere, et sui regni pace acquisita suam mesticiam consolari?

Gratian. Si ergo uiri sancti et publicae potestates bella gerentes non fuerunt transgressores illius mandati: Non occides, “ quamuis quosque flagitiosos digna morte perimerent; si miles suae

potestati obediens non est reus homicidii, si eius imperio quemlibet flagitiosum interfecerit; si homicidas, et uenenarios punire non est effusio sanguinis, sed legum ministerium; si pax ecclesiae mesticiam consolatur perditorum; si illi, qui zelo catholicae matris accensi excommunicatos interficiunt, homicidae non iudicantur: patet, quod malos non solum flagellari, sed etiam interfici licet. {sign-“double s”} . I. Sed queritur, si contingat aliquos malos puniri ab his, qui non habent legitimam potestatem, an sint rei effusi sanguinis hii, per quos puniuntur?

De his ita scribit Ambrosius [lib. II. De Cain et Abel, cap. 4.]628: ...”

#### C. XLIX. Aliquando puniuntur peccata per populos diuino iussu excitatos.

Remittuntur peccata per Dei uerbum, cuius Leuites interpret et quidam 629 executor est. Remittuntur 630a per offitium sacerdotis sacrumque ministerium. Pununtur quoque peccata 631b per homines, sicut per iudices, qui potestate ad tempus utuntur. {sign-“double s”} I. 632C Pununtur peccata etiam per populos, sicut legimus, quia sepe ab alienigenis, Dei iussu excitatis propter diuinae maiestatis offensam, subactus 633 est populus Iudeorum.

Gratian. Hinc notandum est, quod aliquando punit Deus peccata per nescientes, aliquando per scientes. Per nescientes peccata punit, sicut per Sennacherib 634, et per 635 Nabuchodonosor, et per Antiochum 636, et per principes Romanorum, et per nonnullos reges gentium populum Israeliticum delinquentem afflixit aliquando, aliquando captiuauit. {sign-“double s”} I. Unde ipse 637 Dominus ait per Prophetam 638: Virga furoris mei Assur: ipse autem non cognouit. “ Assur erat uirga furoris Domini, quia per eum innumeras gentes diuina iusticia flagellare disposuit. Ipse uero non cognouit, quia in superbiam elatus uictoriam, quam assecutus fuerat, non diuinae potestatis, sed suis uiribus attribuit. Unde contra eius superbiam Dominus loquitur, dicens 639: ” Numquid serra gloriabitur contra eum, qui secatur in ea? aut numquid exaltabitur securis contra eum, qui cedit in ea? “ Quibus similitudinibus satis perspicue ostenditur, quod sicut serra et securis nec secare, nec cedere ligna possunt, nisi ab alio regantur, ac ideo contra regentem 640d se superbire non debent: sic illi, per quos Deus punit, absque nutu diuinae dispositionis nichil agere valent, ac ideo contra se regentem superbire non licet eis.

{sign-“double s”} 2. Tales in eo, quod puniunt, Deo seruire dicuntur; in eo autem, quod ignorantes se esse ministros irae Dei inopia uanitate superbiunt, mercedem seruitutis suae a Deo non nisi temporalem inueniunt, penam uero superbiae suae non effugiunt. Unde, cum diceret ad Prophetam de Nabuchodonosor Dominus: ” Quid 641 dabo ei pro labore, quo seruiuit michi apud Tiram? “ statim subiunxit: Da, “642 hoc est datam sibi pronuncia, ” Egyptum et Ethiopiam. “ Cum autem in corde suo superbiens postea diceret 643: ” Nonne hec est Babylon, quam ego condidi in robore regni mei? Etc. “ statim inmutauit Deus rationabilem mentem eius, et induit eum bestialitate ferina, ut ab hominibus fugiens cum bestiis uiueret. {sign-“double s”} 3. Per Antiochum 644 quoque, cum ydolatriam 645c Iudaicae plebis Dominus puniret, et pacem, quam ex lege Dei abiecta 646, et ex sacris nationum assumptis querebant 647, illis 648 in perniciem uerteret, quia Dei dispositionem ignorans suae facultati deuastationem illius plebis attribuit, inprecatur in eum Propheta 649, dicens: ” Effunde iram tuam in gentes, quae te non nouerunt, et in regna, quae nomen tuum non inuocauerunt, ne forte dicant in gentibus: ubi est Deus eorum? “ {sign-“double s”} 4. Similiter, cum per Romanos peccatum mortis Christi Deus punire decreuisset, urbis 650 excidium et Iudaicae plebis miseram captiuitatem suis uiribus ascribere ceperunt, unde contra eos Propheta inprecatur, dicens 651: ” Leua manus tuas in superbias eorum, qui te oderunt, “ et qui multa maligne operati monumenta suae uictoriae posuerunt in medio atrio tuo. {sign-“double s”} 5. Per scientes peccata puniuntur, sicut 652f per filios Israel uoluit peccata punire Amorrhoeorum 653, et Chananeorum et aliarum 654 gentium, quarum terram Israelitis possidendam dedit, quibus etiam precepit 655, ut nemini eorum

parcerent, sed omnes morti traderent. Quod propter peccata eorum illis contigisse ex uerbis Domini apparet, qui, cum diceret ad Abraham: ” Semini 656 tuo dabo terram hanc, “ ueluti quereret, quare non modo das eam michi? audiuit: ” Nondum enim sunt peccata Amorrhæorum consummata. “ Que tunc intelliguntur fuisse consummata, cum populus ille, de Egyptiaca seruitute liberatus, terram eorum, sicut Abrahæ promissum fuerat, in hereditatem accepit. {sign-“double s”} 6. Cum ergo sic diuino iussu ad puniendum peccata populi excitantur, sicut populus ille Iudaicus est excitatus ad occupandam terram promissionis, et ad delendas gentes peccatrices, sine cupla noxius sanguis effunditur, et que ab eis male possidentur in ius et dominium rite transeunt bonorum. {sign-“double s”} 7. Cum uero occulto instinctu aliqui mouentur ad persequendum 657g malos, sicut Sennacherib, et ceteri, qui populum delinquentem persecuti sunt, licet occulto instinctu operante illorum meritis incitentur ad persequendum, tamen, quia praua intentione non peccata delinquentium punire, sed illorum bona rapere uel 658 suae ditioni subicere querunt, non sunt immunes a crimine. De quibus etiam notandum est, quod aliquando excitantur ad puniendum peccata bonorum, ut tandem per bonos correctos 659 ipsi quoque puniantur, sicut in libro Iudicum legitur 660 de Iabin, rege Chananeorum, et de Madianitis, quod propter ydolatriam 661h populi suscitauit eos Deus 662, ut Israellem 663i affligerent, et terram eorum occuparent. Cum autem populus Dei sub manibus eorum diutius afflictus peccatum suum recognosceret, et per penitencium Deum sibi placaret, ex 664k Dei precepto et 665 Barach, comitatus Delboram 666 prophetissam, uxorem Lapidoth, Iabin, regem Chananeorum, et Sysaram 667l ducem exercitus sui, contriuit, et Gedeon et 668m Zebee et Salmana, reges Madianitarum, et Oreb et Zeb, duces eorum, morti tradidit. {sign-“double s”} 8. Apparet ergo, quod aliquando per legitimam potestatem gerentes, aliquando per populos diuino iussu excitatos, mali pro peccatis suis non solum flagellantur, sed etiam rite perduntur. Nec est contrarium illud Augustini, quod ad Marcellinum pro circumcellionibus supplicans rogabat, ut uerberibus eos coherceret, non morte perderet. Quamuis 669 enim supplicando spatium uitæ eis reseruari 670 poposcit, non tamen legum seueritatem, qua tales morte plectuntur, non obseruandam docuit.”

For more on the stated position of Roman Catholicism, and its historical and still present-day active teaching by Popes, Councils, the Congregation for the Doctrine of the Faith [Office of the Inquisition], current Canon Law, Catechism, Fathers [Augustine, etc], Encyclopedia, etc, on the uprooting and destruction of obstinate heretics, please see or ask for the Article – Haeresis.

### Scripture [KJB] Daniel 7:25 -

**Dan 7:25** And he shall speak *great* words against the most High, and shall **wear out the saints of the most High, and think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

### The Great Controversy, Ellen G White, page 563 -

“... Chap. 35 - Liberty of Conscience Threatened

Romanism is now regarded by Protestants with far greater favor than in former years. **In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence**, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us

into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which had been so dearly purchased. They taught their children to abhor popery and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed! {GC 563.1}

**The defenders of the papacy declare that the church has been maligned**, and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of today by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times and plead that the influence of modern civilization has changed her sentiments. ...”

### **The Great Controversy, Ellen G White, pages 568-575 -**

“... It is Satan's constant effort to misrepresent the character

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of God, the nature of sin, and the real issues at stake in the great controversy. His sophistry lessens the obligation of the divine law, and gives men license to sin. At the same time he causes them to cherish false conceptions of God, so that they regard him with fear and hate, rather than with love. The cruelty inherent in his own character is attributed to the Creator; it is embodied in systems of religion, and expressed in modes of worship. Thus the minds of men are blinded, and Satan secures them as his agents to war against God. By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity; and horrible cruelties have been perpetrated under the various forms of idolatry. The Romish Church, uniting the forms of paganism and Christianity, and, like paganism, misrepresenting the character of God, has resorted to practices no less cruel and revolting. In the days of Rome's supremacy, there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known until revealed in the Judgment. Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release. {GC88 568.4}

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heartsickening form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which he has formed to bless and gladden man's earthly sojourn. The churchyard contains millions of victims, who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures. {GC88 569.1}

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If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and throughout the extent of Christendom, we have only to look at the history of Romanism. Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man. And as we see how he succeeds in disguising himself, and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that book is read, the mercy and love of God will be revealed; it will be seen that he lays upon men none of these heavy burdens. All that he asks is a broken and contrite heart, a humble, obedient spirit. {GC88 570.1}

Christ gives no example in his life for men and women to shut themselves in monasteries in order to become fitted for Heaven. He has never taught that love and sympathy must be repressed. The Saviour's heart overflowed with love. The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute is his perception of sin, and the deeper his sympathy for the afflicted. The pope claims to be the vicar of Christ; but how does his character bear comparison with that of our Saviour? Was Christ ever known to consign men to the prison or the rack because they did not pay him homage as the King of Heaven? Was his voice heard condemning to death those who did not accept him? When he was slighted by the people of a Samaritan village, the apostle John was filled with indignation, and inquired, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked with pity upon his disciple, and rebuked his harsh spirit, saying, "The Son of man is not come to destroy men's lives, but to save them." [Luke 9:54, 56.] How different from the spirit manifested by Christ is that of his professed vicar. {GC88 570.2}

### **The Romish Church now presents a fair front to the world,**

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**covering with apologies her record of horrible cruelties. She has clothed herself in Christ-like garments; but she is unchanged. Every principle of popery that existed in past ages exists today.** The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High. {GC88 570.3}

Popery is just what prophecy declared that she would be, the apostasy of the latter times. [2 Thessalonians 2:3, 4.] **It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent.** "We are not bound to keep faith and promises to heretics," She declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ? {GC88 571.1}

It is not without reason that the claim has been put forth in Protestant countries, that

Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the reformers. {GC88 571.2}

As the Protestant churches have been seeking the favor of the world, **false charity has blinded their eyes**. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for

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their uncharitable opinion of her, begging pardon for their bigotry. {GC88 571.3}

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy Word, light from Heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it. {GC88 572.1}

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power. {GC88 572.2}

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were

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without God's Word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so-called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a

gift from his Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the Word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages. {GC88 572.3}

In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the State, Protestants are following in the steps of papists. [SEE APPENDIX, NOTE 11.] Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy,—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God,—that is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them. {GC88 573.1}

**If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past.** If he would know how papists and Protestants

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united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders. {GC88 573.2}

Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine. [A. D. 321.] This edict required townspeople to rest on “the venerable day of the sun,” but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity. {GC88 574.1}

The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. “All things,” he says, “whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.” But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival. {GC88 574.2}

As the papacy became firmly established, the work of Sunday exaltation was continued. **For a time** the people engaged in agricultural labor when not attending



church, and the seventh day was still regarded as the Sabbath. **But steadily a change was effected.** Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. **Soon after**, all persons, of whatever rank, were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. **Later it was decreed**, that **rich men should be punished with the loss**

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**of half of their estates; and finally, that if still obstinate they should be made slaves.** The lower classes were to suffer perpetual banishment. {GC88 574.3} ...”

[08] Wait, wait, wait, what about Surah 5:32, and “... if anyone killed a person, ... it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. ...”?

#### **Surah 5:32 (al-Hilali-Khan translation) -**

“... if anyone killed a person ... it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. ...”

Well, that passage is often misquoted by Muslims [and others] and taken out of context, for the text actually reads [in full]:

#### **Surah 5:32 (al-Hilali-Khan translation) -**

“... Because of that **We ordained for the Children of Israel** that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came **to them** Our Messengers with clear proofs, evidences, and signs, even then after than many of **them** continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land. ...”

Clearly, the text is referring to something which 'Allah' supposedly gave to the Jews [“Children of Israel”] as a statute for them, and has nothing to do with how a Muslim acts, but instead, we would go to the very next verses and see the statutes for the Muslim, and their conduct:

#### **Surah 5:33-35 (al-Hilali-Khan translation) -**

“... [v.33] **The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in this Hereafter.** [v.34] Except for those who (having fled away and then) and came back (as Muslims) with repentance **before they fall into your power**; in that case, know that Allah is Oft-Forgiving, Most Merciful. [v.35] O you who believe! Do your duty to Allah and fear Him. And seek the means of approach to Him, and **strive hard in His Cause** (as much as you can), so that you may be successful.[1] ...”

The Scriptures [KJB] say:



Exodus 20:13 KJB - **Thou shalt not kill.**

Deuteronomy 5:17 KJB - **Thou shalt not kill.**

Matthew 5:21 KJB - Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

Matthew 5:22 KJB - But I say unto you, That **whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.**

Matthew 19:18 KJB - He saith unto him, Which? Jesus said, **Thou shalt do no murder**, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

Romans 13:9 KJB - For this, Thou shalt not commit adultery, **Thou shalt not kill**, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Revelation 21:8 KJB - But the fearful, and unbelieving, and the abominable, and **murderers**, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Revelation 22:15 KJB - For without are dogs, and sorcerers, and whoremongers, and **murderers**, and idolaters, and whosoever loveth and maketh a lie.

Hebrews 10:24 KJB - And let us consider one another to **provoke unto love and to good works:**

[09] The Testimony of Jesus:

The Testimony of Jesus says:

**The Home Missionary, September 1, 1892, "Ye Are My Witnesses" -**

"... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved."** O how we need believers who will now present Christ in life and

character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”